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A DIALOGUE

BETWEEN

Mr. *P R E J U D I C E*,

A Dissenting Country Gentleman,

AND

Mr. *R E A S O N*,

A Student in the University:

IN TWO PARTS
BEING

A short *Vindication* of the University
from *Popery*, and an *Answer* to some
Objections concerning the *D. of T.*

*Ars & Academia non habent inimicos
præter ignorantes.*

London, Printed for *T. Sawbridge*, 1682.

A
DIALOGUE

RECEIVED

MR. P. R. E. J. V. D. I. C. E.

A. Dillingham County Clerkman

AND

Humbly dedicated to those who
seek to be Undeceived, and de-
sire to be Loyal.

By T.W.

Objections concerning the B. of Y.
from Pope, and an Answer to some
A short View of the

Mrs. C. H. Johnson

London, Printed for J. Johnson, 1783.

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DIALOGUE

BETWEEN

Mr. *P R E J U D I C E*,

A Dissenting Country Gentleman,

AND

Mr. *R E A S O N*,

A Student in the University.

Prejudice. **Y**O U are a Company of *Lazy*
Lord-Danes, Domineering, bold
Coxcombs, &c. Crab-Protestants,
that crawl backwards to *Popery, Casts-feet,*
wherewith the *Romish Monkeys* claw the *Pro-*
testant Religion, &c. — *And* *Shud*, you are *Hea-*
thens, Mahometans, Persians; whose only *Re-*
ligion is to worship the *Rising Sun*: — I can
easily prove you are *Papists*: — *I know*
Reason, Ay, Sir, if you will prove anything,

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I am

I am for you : but what you have said all this while, I take to be nothing else, but a *Regiment of Rabble Dirt*, mustered and raked up, to oppose and bespatter our *Monarch, Truth*.

Prejudice. Well, you shall see that whom you call your *Monarch Truth*, I shall prove to be an *Usurper, Impostour, Son of the Whore* — and, as I was saying before, I shall prove you *University men* to be *Papists*.

Reason. Come, Sir, now I am resolved to listen.

Prejudice. And you shall have your own way ; It shall be in *Mode and Figure* ; for I was once of your *Coat*, and had the happiness to understand your *tricks* — Thus, Sir, I shall prove it, and that *Infallibly*.

They that live in Colleges built by Papists, are themselves Papists.

But you University men live in Colleges that were built by Papists.

Tarbox. —

'Tis all certainly true ; for your *Colleges* were built either by *Cardinals*, and you know there be no *Protestant Cardinals* ; or else by *Popish Bishops*, or some of the *Popish Livery* ; and you know, those that are *Popish* are *Papists* ; therefore your *Colleges* were built by *Papists*.

Reason. Ha ha he. I am not angry with your *Minor* ; I declare I am good friends with it ; I acknowledge most of our *Colleges* were built by *Papists* ; but, Sir, I have a very great Grudge against your

your *Major* : I desire you would prove, that they that live in Colleges, that were built by Papists, are themselves Papists.

Prejud. Hal deny the *Major* ! Why, tis a *Principle* : 'Tis agreed upon by all the Country Gentlemen that live within three or four miles of me, I know no one that ever contradicted it, but the simple Parson of the Parish, and a few other Non-sensical fellows —

Reas. Pray, Sir, don't be so cholerick — Let me ask you : Were not Cities, Towns, &c. here in *England*, founded and built before the Reformation ?

Prejud. And that was not quite two hundred year ago ; yes, I believe they were ; What then ?

Reas. Then, I suppose, they may be built by *Papish Founders*, *Papish Masons*, &c. for we never heard that the Protestant Religion ever came into *England* before that time : And if so, Why may you not as well conclude, that those that live in Cities, Towns, &c. that were founded by Papists, are themselves Papists, as those that live in Colleges, built by Papists, are Papists — Come, Sir, What do you say ? —

Prejud. For any thing I know, they may have a *Spice* of Popery — but if I was certainly assured of what you say, I would set all the Town on fire about us, as soon as I came home — I wonder'd, in the Devil's Name, what made the greatest part of the Nation side with the *D. of T.* — But, supposing this is maliciously vented

forth

forth, because it has the face of an Objection, or not that there is any thing of Truth or Consequence in it, I am not so well satisfied as you may think: Have not some of you a maintenance from those Popish Founders? Are you not the *Pope's Pensioners*? Pray now, Are you not sworn to Statutes which were made by those Popish Founders? Have not they specified in those Statutes, that you shall have Mass read in your Chapels at such and such times? that you shall acknowledge the Pope as Supreme? that you should in every tittle conform to the Church of *Rome*, &c. or else to be turn'd out, and suffer utter expulsion? Or, Will you make me believe that there is no such thing, and that Papists would erect Societies for men of a different Religion from themselves, or would allow a maintenance for *Heathens*, *Pagans* and *Hereticks*? This is a *nut* that you can't crack, Sir, and an Objection that all the Philosophy in the World cannot solve —

Reason. Well, Sir, I shall only desire to be heard — You having granted, that all Cities, Towns, &c. were founded before the Reformation, and consequently by Papists; we may suppose that they had their Charters and Customs conferred upon them by Papists, confirmed by a Popish Parliament: and in those Charters, &c. specified, that they should be subject to the Pope's Authority, and to his Vicegerents, and that they should conform to the

the Church of Rome, &c. Now, as the Charters, &c. were corrected, at the coming in of the Protestant Religion, by Protestant Parliaments; so our Statutes, being at first conferr'd upon us by Popish Founders, confirm'd by a Popish Parliament at the coming in of the Protestant Religion, were corrected by a Protestant Parliament; so that the person, at his admittance, now swears to nothing that is sinfull or Popish, but what is either an indifferent Custom, or conformable to Reason, Scripture, and the Church of England, as tis by Law established. Therefore, as you would not argue that all persons that live in Cities, Towns, &c. are Popish, because they had their Charters conferr'd upon them at first by Papists, since they are repealed and corrected by the coming in of Protestants; so I may presume that you will not argue that we, that received our Statutes at first from Popish Founders, are our selves Papists, since the case is altogether parallel and the same.

Presid. But pray, What can you say to clear your selves, when 'tis known that you have maintenance from Popish Founders, and are the Pope's Pensioners? I an. and none vnderstand

Reason. Pray, Sir, let me ask you again; Suppose your Great Grandfather was a Papist, and after his death had left his whole Estate to your Grandfather, that was a Protestant: your Grandfather dies, and leaves it to your Father that was a Protestant, and at last it comes to you as being

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next Hen; Would you not think people fools, that should conclude that you are a Papist, and the *Pope's Pensioner*, because you enjoy and have your maintenance from the Estate that was once your Popish Great-Grandfather's? See, Sir, if the Case is not the same here too.

Prejud. Well, I find you would persuade me to any thing in the World; but you shall find that some are wiser than some.

Reason. The whole business in short is this; Our Founders were good, honest, pious Men in their way, but a purer Religion being brought into the Nation, it was thought fit to reform them: as (I am confident you will grant it) a Christian Man, having the Care and Government of an Infidel's Child committed to him, will think himself bound in Conscience to educate it in the Christian Religion.

Prejud. But, pray, what can you say to the Images over your College Gates and in other places; your *gilded Bores* painted with Wings at their Backs over your Altars; your Brass Candlesticks; your Saints painted in Glass Windows? &c. I believe you will persuade me that Idolatry is not Popery anon; but, as I said before, some wiser than some.

Reason. Why we say just as much to them as you say to the Pictures that hang up in your Parlour; they are onely suffered to be there for decency and ornament sake. — But, to deal plainly with you, I confess their first erection

tion was merely superstitious, idolatrous, &c. but why they may not be permitted now, for the ornament of God's House, and for civil and historical uses, not onely lawfully and decently, but even profitably, [there being no apparent danger of Superstition;] or why things either in their first erection, or by succeeding abuse superstitious, may not be profitably continued, if the Superstition be abolished; the most zealous, hot-headed, profound Dissenter could never give any thing that was like a substantial Reason. But if that should be the Reason, because they were once superstitious, not onely Pictures, Crosses, Images; but most of our Hospitals, Schools and Colleges (which I hope now you do not think) ay and Parish Churches too must down: and so the hatred of Idolatry should but usher in licentious Sacrilege, contrary to the Apostle Rom. 2. 22. *Thou that abhorrest Idols, committest thou Sacrilege?*

Prejud. Sir, I don't intend to be persuaded the Superstition is abolished: Have I not seen your Gravest Divines among you, at their entrance into the Church, cast their Eyes upon the Glass Windows, bow towards the Altars, worship the Pictur'd Saints, and make Leggs to the Brazen Candlesticks?

Reason. All this is said upon the account of Bowing towards the Altar. As for casting their Eyes upon the Painted Glass Windows, &c.

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'tis a mere fancy of yours; if you would pull out that Beam of prejudice out of your own Eye, you would see and understand more clearly: You would see that we (the Sons of the Church of England) profess an invincible Hatred to Idolatry; you would understand, that we are thoroughly sensible, that those Images have Eyes, and see not; Ears, and hear not; &c. do not, cannot regard our Worship: That we scorn to offer the Sacrifice of Prayer to a Creature that is beneath us, that none can answer our Petitions, but a God that is *glorious, immortal, eternal, incomprehensible*, &c. If our God was nothing but a Picture, &c. or Wood or Stone, I my self would turn Dissenter; I protest I would turn Atheist, own no other superiour or equal to me, but my self. But as to the business of Bowing to the Altar, there is nothing of Idolatry in the Case; 'Tis onely a civil Respect to the Place, upon the supposal that God is more immediately present there where the most sacred and Solemnest Parts of Religion are perform'd: No more Idolatrous than when you stand bare in the Presence Chamber.

But if there be a Question, Whether there is any Place that deserves so much Respect, is nothing at all to our Purpose: For if there is, Bowing to the Altar were nothing else but a too-forward, pious, ceremonious Mistake, having nothing at all of Sinfulness in it, nothing at all of Idolatry.

Prejud.

Prejud. But pray, Sir, Is not your Liturgie the Mass-Book translated into English? Is not the Surplice, Organs, &c. used at this very day among the Papists?

Reason. Our Liturgie is no more the Mass-Book than your Directory is. This is onely a Pill that is thrust into the Mouth of the Vulgar, being charg'd first of all, to shut their eyes, and to swallow it down whole. It has been often profered, that if any of your Party will prove any one passage in our Liturgie contrary to Scripture, it shall be presently taken into consideration, and corrected to his satisfaction. As to the Surplice, Organs, &c. they are things totally indifferent, neither morally good nor evil: They *seem* at once to heighen Devotion, and to be a solemn Ornament and Decency to the Church. We must conform to them, because Authority has commanded it, lest by an *ill-natur'd Peevishness*, we, resisting the Ordinance of God, plunge our selves into manifest Sins. If you had been in another Country, it would not have been sinfull, if you did not conform to the Church of *England* in matter of Ceremonies; but seeing you are under her Government, and she commands you to doe so and so; you, by resisting her Authority, do incur God's Displeasure and (without Repentance and the Prevention of Mercy) eternal Damnation.

Prejud. Surplice and Organs, &c. are used among the Papists; Must we conform to things that are *Papish*?

Reason. I see the very word *Papish* frights you. I believe 'twould seem a strange Paradox to you, if I should affirm, that some things in the Roman Church are truly *religious* and *commendable*. Pray, Sir, understand a-right: Our Ancestours once very unhappily fell a-sleep; suffer'd *Tares* to grow up with the *Wheat*; but when it pleas'd God to awaken 'em, each man bestir'd himself to root out what was *evil*; suffering the *good* onely to stand, and expect the wonted Blessings from him, who first *planted and water'd it*. I tell you they all once were *Papists*; but at last, finding their Error, they flew from every thing that was superstitious and sinfull; carrying onely things righteous and innocent with them. But they happened to have a sort of zealous, hot-headed, quarrellsome Companions, (that by and by seem'd to strike off towards *Geneva*) who would by all means persuade 'em, to throw away all or else most of their Carriage; and their onely Argument was, that they were *Papish, Papish*; yet acknowledging still, that those things they had with them were innocent and righteous. Nay, they say, One Fellow (whether he were mad or drunk they could not positively tell) mov'd, that they should cast away *Prayers and Preaching*, and every thing that was like Religion, because 'twas
Papish,

Popish, Popish: but some of his Party desired him to say nothing of those at present; they would obtain these slight requests first, and consider of the rest hereafter. And really, if because they were *Popish, Popish*, were a sufficient Reason, they might as well have disown'd all Religion as the Surplice and Organs, &c. I believe, you would think a *Romish* piece of Money not true Silver, because it had *Cesar's* or *Anti-christ's* Inscription. If we embrace *Popish* Superstition, we are much to be blam'd; but you, nor the greatest *prejudic'd* Person in the World, can see any hurt in *Truth* and *Goodness*, though *Popery* doth own it.

Prejud. Truly, the Surplice and Organs, &c. as we use them, may be indifferently good, but, hang it, they are *Popish, Popish*, that sticks in my Gizzard.

Reason. In short, We are Reformers of *Popery*; We have pick'd out the *Good* and left the *Bad*; We observe a *medium* between *Popery* and *Fanaticism*; We are resolv'd not to be too *finically*, nor too *slovenly* religious.

Prejud. But hearken, Sir; When I swear to Conform to the Liturgie, I am to *assent* and *consent* to every thing that is in it, to every point and syllable, to every rite and ceremony, to every page and line, &c. The Almanack in the Common-prayer, that was printed this year, saies, *Febr.* hath 29 daies, and, in truth, it hath but 28. Can I swear *assent* and *consent* to this? You

contra-

contradict your selves; you will deny the Infallibility of Pope and Councils; and yet you will require *assent* and *consent* to a book of humane composition, as shall suppose it to be infallible. For, so the Declaration supposes, that there is not the least possible mistake in the whole Book of Common-prayer, but that it is as infallible as the Bible, infallible, as if God himself had spoken it. Now, if any wise man will conform to this, I will give you leave to hold that

Reason. You talk very irrationally. Is it not desired in the Preface to the Common-prayer-book that there should be allowed a just and favourable Construction to all humane Writings, &c. which certainly supposes some mistakes? You are only desired to swear *assent* and *consent* to the Substance of every thing in that Book, that you do not hold that any thing therein is repugnant to the Word of God: that every thing therein (as to the Exercise of Religion) may be lawfully conform'd to. There is no one desires you should swear that *February* hath this year 28 or 29 daies. We our selves might as well have quarrell'd, and continued a Division till now, whether we should have followed the *Sabbath*, or the *York*, *Lincoln*, *Hereford*, *Bangor* way of saying or singing our Prayers, as you, whether you should conform, or assent and consent to the Act of Uniformity. 'Tis *ill nature* that governs you. And (because I cannot express my self otherwise at present) you, *Salamander* like,

like, live and enjoy your selves in the fire of Con-
tention.

Prejud. I believe, Sir, you fanſie that you have very *conciſely* freed your ſelves from being Papiſts; but I ſhall give; as they are more *re-
ceived*, ſo more *cloſe* Arguments preſently; and I *queſtion* not but you will then find, that you are run upon the *Pike*.

Reason. Let's hear what you can ſay.

Prejud. 'Tis to prove, as I have intended all this while, that you University men are Papiſts; I and my ſelf have already concluded in;

They that rail againſt the True Proteſtants are Pa-
piſts.

But you University men rail againſt the True Pro-
teſtants; call 'em Presbyterian Bitchers.

Tarbox, You are Papiſts.

O ho, Sir, Do you begin to ſtare.

Come; take the other too, becauſe you have no liking to this.

They that ſay the D. of X. & the next heir to the

Crown are Papiſts.

But you University men ſay the D. of Y. & the

next heir to the Crown.

Ay, you ſay and ſwear you will fight for him;

throw your lives and fortunes at his feet: So be-
witching, ſuch a devilish Religion is Popery.

Reason.

on

Reason. Good Sir, not so fast. I can give one Answer to both these Arguments as you call 'em. But as to the *Major* of the first, *They that rail against True Protestants are Papists*—— I suppose you mean, by *True Protestants*, the *Presbyterians*, *Non-conformists* to the Church of England, though the word does not import it. 'Twas onely *jestingly* given to you at first, and now you have the confidence to take it in *earnest*. So that the Proposition is, *Those that rail against the Presbyterians are Papists*—— Pray, Why cannot they be *Anabaptists*, *Quakers*, &c. For, truly, I believe they have almost as great an hatred to you. But, you will say, *Quakerism*, *Anabaptism*, &c. is *Jesuitism*, the *Rais* of the *Whore*, hatched by the *warmth* of *Priests* and *Jesuits*, &c. And, certainly, so is *Presbytery* too, as hath been learned, demonstrated and made manifest by the Pen, and by the late *Rebellions* of the armed Brethren in *Scotland*. But, I suppose, you mean all those to be *Papists* who assert the *Succession* of the *D. of T.* and who, chiefly upon this account, do rail against the *Presbyterians*. To this I shall answer, (as being directly against both your Arguments) granting that they rail against and oppose the *Presbyterians* as much as they can, (which, I think, every wise man would doe, when he sees them resolv'd to play that miserable Game of *Forty one* over again :) Granting that they stand up for the *D. of T.* who is a *Papist*, (which at best is but a surmise, and which

no one could ever positively prove) yet it does not follow at all, that they are Papists, or any way Popishly inclin'd. And thus I shall prove it——

Prejud. I e'en long thou should'st doe it. Why then I have been in the dark all this while; but if thou bring'st me into a clearer light, or makest me understand things better than I doe; I will assure you, 'twill be altogether *unexpected* to me——

Reason. I must tell you again, that there is a *medium* between Popery and Presbytery, and that is the Church of *England* as it is by Law established. Now, seeing Presbytery is its great Enemy, it will be no wonder if 'tis opposed by her: no wonder if Popery is opposed too, being as great an Enemy on the other hand. The truth ont is, we and the Papists do unite in consenting for a *legal Succession*, (and this is all, or more than you do desire) yet, for all this, it does not follow we are Papists. They would have a *legal Succession*, to promote some sinister Ends, and they would have no *legal Succession* too, if 'twould serve their turns: They think now this is the best means to bring in their Religion; that now is the time to erect a Throne, that they may *Lord* it once again over our Consciences; that they may make use of the *hearts* of their Friends, and *hearts* and *necks* of their Enemies. But we doe it from *Reason*, *Loyalty* and *Conscience*: If he were *Jew*

or *Turk*, if he would serve our Turns or not serve our Turns he should inherit. As we reverence the *Lord* of the Vineyard, so we reverence his *Son*; and are resolv'd to surrender it to him, lest we our selves should be cast out. I mean to be cast out in a *spiritual* sense; as for what is *temporal*; as for our *lives* and *fortunes*, it must and shall be surrendered; neither shall we "try to redeem it with our *Consciences*, or to "save our *skins* prostitute our very *Souls*. We know that we are engaged to him and to his posterity with an *Oath*, and that no power can absolve us.

Prejud. You will grant then, that he might be put by with good *Policy*, but not with a good *Conscience*. But will you make me believe that all those *roaring Dammees*, who assert his right, do it out of *Conscience*?

Reason. I must ingeniously confess (if there be any such) they do it chiefly out of an hatred to *Presbytery*, hatred to an *Anarchy* of confusion, &c. Though wicked, yet they are, for the generality, men of *Estates*, and do not care for change; whereas on your side are none but *discontented*, *pittifull*, *mean*, *sordid wretches*, that can find no other way to make their fortunes. The *discontented* *Cit* pines, because he is said to be one of the *Commonalty*: will venture his Neck to be a *Gentleman*: would fain be in a place of great Honour, though he look'd never so *awkwardly*. Each *Lowly*, *Mechanical*

charitcal Colledge is not satisfied, unless ^{Colledge Tey-} you tell him, he shall be a Colonel.

The *Outed Non-conformist* preaches Snot, Snivil, sighs and groans, because his Eyes are not blef-
sed with a fat Living. But as to your saying
that Succession might be cut off out of good Po-
licy, though not *Conscience*, I think really you
are very much mistaken. Supposing you cut it
off, to hinder Popery, &c. and set up one of
your own; (though we know, that setting up
another, is but a mere mist rais'd, that you may
more securely play Deeper and more Hellish
Tricks;) Why the *Independent, Fifth-monar-*
chy men, *Quakers*, &c. may doe the same, and
shew you your own Maxim for it. And this
would be your good *Policy*, and thus would
Government be preserv'd, besides ten thousand
greater and more severe Inconveniences to sup-
port it.

Prejud. But, Sir, as to matter of *Conscience*,
we, in truth, stand upon that. I'll maintain,
that we ought in *Conscience* to oppose the D.
of T. This I can prove from a principle of
Reason or *Morality*, and from *Scripture* it self.

Object. First, from a principle of *Reason* or
Morality, which is this: *Of two Evils the least*
is to be chosen. Now the case here is thus; We
must either keep the D. of T. from his right,
or else, by his coming in, we must suffer Ido-
latrous Popery, (a Religion which God ab-
horreth) Tyranny and Arbitrary Power, Heresie
and

and *Schism*, *Murthers*, *Massacres*, &c. and utter *Destruction* to break in upon us. Now, I say, to prevent all this, we ought to oppose the *D. of T.* cut him off, as being a commission of the lesser evil.

Reason. You mistake; and confound Matters strangely.

Ans. Pray understand: *Evil* is considered two waies: It is either *Evil* of *Pain*, or *Evil* of *Sin*: Now this Principle of Reason is understood onely of *Evils* of *Pain*; so that here onely it holds good: As suppose 'twas put to the choice of a *Dissenter*, for Disturbing the Government, whether he would be hang'd or suffer a *jirking* at the Whipping-post: Why, if this Sentence came into his head, Of two *Evils* (*scil.* of *Pain*) the least is to be chosen; unless he were mightily given to a *spiritual* *Resignation*, he would accept of the latter. So that you are extremely out of the way, if you apply it to *Evils* of *Sin*. If it is said, *e Malis minimum* in *Evils* of *Pain*; it is said *e Malis nullum* in *Evils* of *Sin*, that is, we may chuse the least *Evil* in *Evils* of *Pain*; but if two *Evils* of *Sin* are propounded to us, we must rather die than commit either of them.

But perhaps you may object, and say, supposing he is *necessitated* to commit one of 'em; as suppose a man should make a Vow to murder his Brother, he must *necessarily* either break his Vow, or commit Murder.

To

To this I answer, That 'tis impossible he should be *necessitated* to sin. As for your Example; He may break his Vow, and commit no sin; for the Sin was in *making* that Vow; not in *breaking* it: he does not commit the lesser sin; but looses the lesser bond. *Breaking* of it is far from being a Sin; it being a necessary Duty and Branch of *Repentance* due for the former Rashness in *making* it; because a hurtfull Vow is rather to be broke than kept. 'Tis onely *ex peccato*, and not *Peccatum*. Thus you may absolve your selves from the *Solemn League and Covenant*, and commit no Sin; but repent of the first *taking* it. The continuance of that unlawfull Oath makes *new* Sins. But, to come closer to the matter, your drawing from this Principle, *Of two Evils the lesser is to be chosen*, that we must rather keep the *D. of T.* from his right than that Popery should break in upon us, is very irrational: for the one (*scil.* the keeping the *D. of T.* from his right) is an Evil of Sin; the other (suffering Popery to come in upon us) in this case, is onely an Evil of Pain and Punishment: In the latter there is no Evil committed against God, as in the former, but the suffering an *Evil* that God had inflicted upon us. An *Evil* of Punishment is no *Evil* to Christians: They, by suffering a Crown of *Thorns* to be put upon their Heads here, may purchase one that is *glorious* and *immortal* hereafter. I suppose you would mean; It is lawfull to commit
a *small*

small evil, that a *great good* may come. But this is directly contrary to the Apostle. If we ought not to commit a *small officious Lye* (according to all Reformed Divines) for the Conversion of Souls, for the Peace of the Church, for the Redemption of the whole World, for the greatest Glory of God; how much less ought we to commit Perjury, invert the Order of Justice to save Lives that are inconsiderable, or hinder a *temporal Tyranny*. In short, If the D. of T. had ten thousand little *Queen Marias* in his belly; If he is the right Heir, (we being sworn to Lawfull Successours,) he ought in no wise, and upon no account to be put by or deprived of his Inheritance.

Rejud. Well, you make me still believe any thing in the World. But granting I have err'd in applying this Principle of Reason, as I call'd it, I shall nevertheless prove it from Scripture; that we ought in Conscience to oppose the D. of T. if he is a Papist.

Obj. 1. We ought to smite and oppose Idolaters, to be zealous for God, our Zeal will justify us. We ought to follow the just Fact of *Phinees*, Numb. 25. who, that he might stay the People from Idolatry, executed Vengeance upon *Zimri*, a Prince of a great house & being but a private man and no Magistrate.

Obj. 2. Then consult Numb. 17. and you shall find that the man or woman that is convicted of Idolatry shall be brought forth, and stoned with

with Stones till they die. And a great deal of reason for it.

Obj. 3. And in the same Chapter you shall find that God speaking saith, From among thy Brethren (that is, one of thine House, one of thy Religion) shalt thou set King over thee, and thou shalt not set a Stranger over thee, which is not thy Brother, (a Stranger, as the margin explains it,) lest he bring thee to Idolatry. 'Tis very plain. And if you will make it manifest that I am now in an Errour, I will stand up with Tooth and Nail for the D. of Y. drink his Health, throw up my Cap, and conform to the Church of England immediately.

Reason. Well, Sir, as to what you say first, That you ought to be zealous for God, that your Zeal will excuse you, that you ought to follow the just Fact of Phinees.

Ans. &c. to the 1. *Obj.* I answer, That you ought to be zealous for God in a good cause, not in a bad one; that your Zeal can then justify you, nor otherwise. And as to the Fact of Phinees, &c. I answer, That 'tis the opinion of some, that you ought no more to imitate it than David's Murder or Adultery, &c. for 'tis a Question whether he did well or no? But we will grant he did well, because he was commended by God himself in the same Chapter. But what then? Shall this justify you? How do you know but that he did it by the command of the Magistrate, or was a Magistrate himself? But if
neither,

neither, thus I shall answer you, That men of Heroical Spirits and Gifts, such as were *David*, *Sampson*, *Phinees*, &c. especially at such a time as they were employed for the Service of Almighty God, were exempt from the Common Rules of Life, and did many things with a secret motion of a powerfull Spirit, which Motion of the Spirit was as good to them as a special Command from God's mouth. But these acts ought not to be followed by others, without a particular and certain assurance of the like Instinct. But if any of you should pretend to this Motion of the Spirit, we will tell you, as our Saviour did his Disciples, (who had more reason to pretend to it than any of you,) with indignation, that *you know not what manner of spirit you are of.*

Ans. to 2. Obj. As to that passage *Numb. 17.* That the Idolater should be stoned till he die; I tell you it cannot be applied to our case. 'Tis spoken to *Jews*, and not to *Christians*. 'Twas a mere Ceremonie. We see the Adulterer, in *Deut. ch. 22. v. 22.* punish'd with Death; in the Gospel, *John* the 8th. Christ delivering her. But supposing the next Successour to the Crown is an Idolater, and the King or Magistrate will not execute this upon him, (as in truth being not at all bound to it,) Shall private men usurp his Authority, and take upon them to reform what is amiss? They may as well establish Laws, raise Powers, administer Justice, execute Malefactours,

or

or doe any other thing the Magistrate should doe and would not, which if it were once granted, every body seeth, the end could be no other but Confusion of Church and State.

As to that passage, From among thy Brethren shalt thou set a King over thee, and thou shalt not set a Stranger over thee, which is not thy Brother, &c. I answer again, 'Tis spoken to *Jews*, and not to *Christians*: but if that will not doe; I say it is onely a Foretelling, and not a Command, as may be seen by the 15th verse, whom the Lord thy God *shall* chuse; so it was afterwards that *Saul* and *David* were anointed by *Samuel*, and *Solomon* by *Nathan*. Well, but if this neither can doe, I say, that this Law is concerning a *Voluntary Election* of a King, the Kingdom not being *hereditary* till after *Solomon*: so that this Text maketh nothing against us; yea, in truth it maketh for us; for by *Brethren* is understood the next in Kin; so that if the *D. of Y.* is next in Kin, he must, by this Text, necessarily inherit. *Male hoc Zeloia eo trabeant, quasi externis Regibus parere non liceret. Lex agit de voluntaria electione, non de eo quod indixit necessitas, facit Grotius* upon the place.

Prejud. Truly, Sir, you have given good plausible Interpretations to these Arguments; but I am resolv'd not to be convinc'd; and so, I believe, we had as good break off.

Reason. I wish, Sir, I could at once overcome your ignorance and ill-nature. 'Tis a very easie

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